

Objections to Imm. Emancipation [1]

I. This is no concern of ours &c.

Ms. B. 9. 1 (10)

What is no concern? —

1. as men. Handbill — boy sold here —

2. as members of t^e body politic, Dist. & Territories — Slaves & votes — Runaways; Little Henry; woman at Phila.^a — Insurrections
Tariff no concern of t^e South — Slavery the ruling power, see
Mrs Child p/p 114, 124, 126.

3. As Christians. — 2,000,000 Pagans — Benevolent operations;
pulpit; press; "touch at y^e point"; "dough-faces" — But we sh^d
make disturbance & division in t^e Chh; noncommu-
nion; Quakers — "I am only a passenger!"

4. As slaveholders — Dist — Men at t^e North th^e own slaves
at t^e South — Slaveholding sentiment, & politicians
of the North — Two votes from Mass. on Miss. Questⁿ —

5. As citizens of the world — Putting back t^e snatch of life
— Nicholas talking with a Slaveholder — O'Connell —
But we h^e entered into a sacred compact &c! Indians
& slave-trade; the South owe it to us to release us from it.

II Divide t^e Union. How? — Suppose a Convention; calls business stated, motion, Broadnax, Faulkner, Clay — Mrs Child p/h 51. 79. ; a majority, test oath, even actual separation, the gain the loss, "towns-people" — But there w^d be civil war as in the S. Am. States! What for? & wh^t result? — Secession can come only for some action of govt, e.g. slave-trade, & we don't propose any action at all until a majority ask it, & if we did, t^e majority w^d not secede.

III. Stir up insurrections. Define — How? 1. Sending papers to slaves? — ~~Not~~ leading t^e free negroes to do it? — don't they do it now? — expression, no, at Bethel Chh Phila.^a — But suppose there sh^d be insurre^c? — been so before, our revolution, 3,000,000, Greeks, Poles, & wh^t t^e cause? — Truth is we sh^d prevent them; West Indies; Charleston Plot.

IV. But it won't do to cut 'em loose - at once, must be prepared for it, do it gradually, they'll cut the master's throats.

1. Must be prepared - more dunces - vagabonds &c. What?

Now? Main spring - How free them then? How keep them quiet in t mean time? - But they'll be vagabonds! Proof - those th buy th' freedom - Negroes at Cincinnati, Baltimore, Phila.^a - Jackson's Proclamation -

2. But they'll massacre their masters! Wh^t when they are so happy, & so well off? - Why? - Who? - Truth is, it is contrary to all t princip^s of human nature, Poles, Fathers, Penn's indians - Their feelings towards abolitionists - Donnings - Bible, Isaiah 58.

V. But we don't effect anything - we don't reach the South - why not go there &c?

I. Objects. Immediate Abolition or Emancipation.

Im. Eman. fr. wh? Slavery. And what is Slavery? 1. Not t par-
-ental relation. Nor 2. the relation of master & apprentice or hired
-servant. Nor 3. that of guardian & ward. Nor 4. that of sheriff &
-criminal. But 5. the holding of men as property, at discretion.

Beginning here, it is that condition in which the man has,

1. no legal protection for his property.

2. none for his person. e.g. Mrs LaSaurie. New Orleans Handbill.

3. none for his honor. e.g. man th got tick selling his own child?

4. none for his wife or children. e.g. Man fr St Louis, 'buy my wife, cut throats.

5. none for his or their mind.

One first, main object is an Im. Em. from this condition. This is done the
-moment that t individual as such, & t community as such, cease to re-
-gard & treat man as property. Im. Em. is not taking away the plan-
-ter's laborers; nor (2) turning them adrift on t community, free from all
-restraint; but (3) it is simply Eman. from the control of t arbitrary
-power to that of law & government.

This secured, & as we think, several other import. objects are sec-
-ured, 1. Save the South from temporal (to say nothing of eter.) ruin - the
-sterility of their lands; decreasing population; corruption of morals.

2. Unlawful & wicked amalgamation.

3. Save us from insurrections, & servile, if not civil wars.

4. Save us from disunion.

5. Emancipate state, & church from thralldom.

6. Advance the march of liberty & Christianity through the world.

7. Save us from t judgments of God.

II. Principles. t slave holding is, in all cases, wicked - is in princi-

-ple, the same with t slave trade - & is: the highest kind of wicked-
-toward man; a sin. th no circ. can excuse or change to right.

1. Bible - Ham, Gen 9: 25 - Abraham - Jews - Apostles -

2. Entailed, i.e. th it has come to be sanctioned by law. = rum trade
- slave trade.

3. Well treated - contented - happy - Letter -

4. persons? - day the same I can decide.

5. numbers?

But what shall the slaveholder do? This brings us to
our 2^d fundamental principle via the doctrine of immediate

emancipation. This is our grand principle of reform - total abolition.

With this we address ourselves to t conscience of the individual & t
-community & call on them to let t oppressed go free; & as no set of
-circumstances can be an excuse for the sin, so we insist that none
-can be an excuse from the duty. Does t individual say,

1. The laws forbid it? Daniel Gubaloff - Does t community say it?

2. Public sentiment won't bear it? = Private interest won't.

Does t community urge this? = They are this public sentiment.

3. Th t slaves are not prepared? Emancipate them as t first step.

- Suppose this done & see wh^t effort it would awake! - Gen. Lee

4. That it would be dangerous, - to Union, to master, to slave? What,
- to remove t cause of danger? all conjecture; feelings of colored
-people towards abolitionists;

III. Measures. How are we going to effect our object?

1. Not by violence ourselves, or by encouraging it in others. So far as it we discourage it & are t only class of men that can do it effectually or consistently.
2. Not by expatriation. True, this, we are told (1) is the old mode of abolition = Moses. (2) That is a practicable mode = Slave-trade. (3) Th it can be pushed & executed without danger to t Union (4) that it will be a great help to t missionary enterprise = Our Pilgrim fathers; Truth is t idea, doctrine, th t Colored man cannot be elevated here & is a libel on human nature, on t gospel & on God; its legitimate & necessary result is t perpetuation of bondage or t extermination of t blacks; if true the hope of the world from t gospel is gone, t chord of peace is never to be broken & t lion & the lamb never to lie down together.
3. Not by a gradual, or prospective Emancipation. This is (1) only getting rid of t form but not t spirit of t thing; (2) doing it at the expense of t injured Slave. = Mass. a matter of more interest, not ref.
4. Not by compensation. The South has been compensated too much already; t idea absurd; it supposes what is not true, viz. th. Emancipation would make the South poorer. But t grand objection to all these schemes is that they make emancipation a matter of interest & not of sincere repentance, &c. Though we may get rid of our Slaves so, we do not of slavery, & we cant dodge God so.
5. Not by pushing the matter as a political measure = Slave trade & license system.
6. But by securing t vol. consent of the master & t nation; if this is to be done by effecting a radical revolution in the public sentiments - True all say slavery wrong in t abstract, - so Incomp. - so relig. - th belief abstract - not real & i. nuds reform. This is to be effected by "light & love" - Tracts \$20,000. = total abstinence. "Your brother, let him go. let him go!!" Their sentiment will find a way for itself - & it will find a way. - It will lead (1) to a righting of individual practice (2) to a righting of t chh = Quakers; (3) a righting of t state, its laws, both of the Genl & state governments.

- ### IV. Objections. 1. But y cant reform public sent. so easily.
- Want? What is p. s. But t Combined sentiment of individ., & th class of Refers, who constitute t hinges of society.
2. But wht good does it do to agitate it here, suppon y get sent. right here, dont effect anything, dont reach South, why not go there & preach.
 3. But it is no concern of ours, wht come to us for? see objects.
 4. Ah! but yd stir up insurrections &c. - No - but cant help it if do - hope = Charleston Plot; if we stop, now insurrection Certain.
 5. But there is no need of all this uproar about t matter - There extra-vagant doctrines - ado - dissension of chh - = Old doct of Revolut. - & Men, a glorious work - Women also - Ado as to ado = deposed.
 6. But these niggers cant live here - diff race - natural prejudice - Aye there t rub!!

What we can do. Ms. B. 9.1 (10)

[3]

1. Think of suby^t to acquaint selves with t^h facts.
2. Feel & pray in view of them = Power of prayer
= And if no help, still t^h knowledge of t^h fact, a precious consolation to t^h slave.
3. By conversation & correspondence recite t^h tale to family & friends & get them to feel & pray.
= tide of sympathy - widows & devoted individuals.
4. In same way, assail t^h consciences of slaveholders of your acquaintance.
= Slaveholders coming & residing North.
= Those of yr acquaintance at South - Farmington.
= Nor think it vain - gospel, Indian, Adolater, Lion & Lamb, ^{prints in Raylors} papers - books - to friends at home - in slave states - ministers - And this as ind^l & as societies - Effect of, Facts; my book on Birney; No of Reporter; Hum. Rights.
5. Abstain from slave labor products - How free products can be obtained - Ground of abstinence - Effect of.
6. As chhs set apart seasons of fasting & prayer - on acc^t of yr own sin; "Verily guilty concerning brother" - On acc^t of sin of land in matter; Daniel 9:20.
7. Observe also the monthly concert for t^h enslaved.
8. Withdraw christian fellowship from all slaveholders
= Ground of (1) Heresy in doctrine, (2) immorality in practice = Need of, See Facts.
= Object of - (1) Wash our hands - (2) Individual's good - (3) mould t^h public mind.
= Reasons for - (1) Bible (2) Consistency, classif^d, "Wh^t Slaveholders think of it" - (3) Example of others; Not a new test; Edwards on Temp^t; Paul; Quakers; Ref Pres. Chh; Individ chhs;
= Effect of; Birney; Tappan's friend; Gardner's Meth. Preach

10. Carry & question to & various Ecc. Bodies = Resolutions - Remonstrances to other bodies in & out of Sl. States - Instructions to deleg^s - This by petition & sending delegates of right stamps.
11. Insist on Benevolent Inst^s rejecting & price of blood.
= A. B. Missions.
12. Petition Congress & State legislatures.
= Congress - D. Col. - Texas - New Slave States - Inter State trade - Repeal of Unconst. Laws, both of Gen & State gov^{ts}, Fugitives, Act Incorp^d of Washington
= State - Jury - Laws making distⁿ on acc^t of color - Laws allowing temp^y slavery - Remonstrances agst Texas unconst. Laws of other states affecting & rights of Citizens of this - Instruct Pen^{ts} in ref^s to abolition in Dist^y & slave trade; For Sl. trade.
13. Vote for such men only as will stand by & cause of liberty in these respects.
14. Put away prejudice to the man of color - Social life - Business - Literary Institut^s - Church - State. To this end examine (1) Statute, char, & veracity of this prejudice (2) Char. & cond. of peo. of color. (3) Go among & aid them in the efforts at self improvement (4) Learn to judge them as you do others, not make exceptⁿ of one th of all - (5) In every possible way extend to them & kind offices of life.
15. Give your money & get others to = a slave for every dollar!
16. To do all these & more effects - organise Societies - Male - Female - Childⁿ
17. In these ways, go to the South, not indeed in person, but in opinion & influence.

This is taking high ground - Still of vital import.^{ce} to t^e advanc^t of t^e Cause, - can - not st^e a step with^t it - motives of interest merely, powerless. = Temperance. Profligate.

The resolutⁿ puts t^e two on t^e same footing - this done ~~not~~ not to calumniate, but to open t^e eyes of slaveholders ~~and~~ - noble men among them = Thome - & in-
-d^eed t^e eyes of t^e whole community
nor (2) because we are innocent.

Is it then indeed so, th^{at} there is no diff^{er} in principle bet. t^e African Slave trade & Ameri-
-can slaveholding &c? Various ways of solving t^e question

1st Slaveholding is the parent of slavetrading - (a) nature of the case, & no market, no trade - (b) fact

But 2^d Take another view. The trade, it is admitt^d, is piracy. Now on wh^{at} principles & for wh^{at} reasons, & are not those principles & same & those reasons equally valid in each case? - Define - Piracy is robbery upon t^e high seas; & taking of property from

(1)

others by open violence & without authority on t sea;
a crime th answers to robbery on land" (Webster)

What is that then, wh. makes this piracy?

- (1) Not t mere outfit & sending of a ship to Africa.
- (2) Not t mere transportation of one, or 1000 col'd men to America.
- (3) Not t cruelties inflicted on its victims, or t miseries endured during t middle passage; or if otherwise, then is slaveholding piracy - Stuart "cruelty & rule" - New Orleans - Smith of Alexandria - slaves in Alabama.
- (4) Not t mere separation of families; or if otherwise then is slaveholding &c = Man sold at Vicksburg = Bines at Washington
- (5) Not t number of victims, or if so, then is slaveholding &c
- (6) Not th violence is used, or if so then is slaveholding - not essential to robbery th it be done actually, with arms &c - but if it were, why, but th t crime do not demand it, is it th t slaveholder does not use violence, suppose th infant born an adult &c - included does use violence

What then is it th constitutes t slave trade piracy? = The one simple act of reducing a free person to t condition of a slave, without his consent, & with^t authority - And this slavery does ad infinitum.

I. And now wh^t is it th makes this act piracy, in t slave trade? Is it - th it is done on t sea? it is a violation of t law of love, or
2 (1) th it is usurpation & tyranny, or
3 (2) th it is fraught with untold & unlimited injury to its victims - or

5 (4) It is disastrous in its influence on the world, bringing Christ into contempt & spreading desolation & death over Africa = wh^t slavery has ^{muzzling & press - & pulpit - & confining - originating - colliding} done to our country, & by marring our national char., destroying our consistency, & thus nullifying & neg^{ating} of our ex^{ample} to other countries - put back the march of freedom over ^{religion = miss.} & world.

III And wh^t is true of the arguments &c is true of the objections offered in apology.

1. Slaveholding pleads the sanction of law & the constitution.
2. It pleads the sanction of the bible - Abraham's "bond servants" - Jews -
3. It pleads the good of society - cannot be abolished without a greater evil = Spaniards, natives dying. ∴ to save them &c
4. It pleads the kind treat^{ment} of the slave - happy content & comfortable - w^d not take his freedom &c = So s^d the slave-trader, Milby's anecdote of the dancing -

The similarity wonderful - slaves content &c yet running away - willing to go South (Africa) yet to iron doors, bolts, walls, handcuffs = handcuffs, dogs, whips &c have a hatway off ships - 6 men in prison in N. York - 16 in Wash^{ton} - holds = licentiousness & laws, prohib^{ing} instructions.

But more, & parallel more than holds -
I plant my foot then on this high ground & it is terra firma - th^{at} in principle no diff^{erence} bet. slaveholding & slave trading, except the slaveholding is worse of the two.

III Nor is this new ground = Younger Ed^{ward} - wards - "to hold a man in a state of slavery who has a right to his liberty, is to be every day guilty of robbing him of his liberty, or of man-stealing. The consequence

is inevitable, the other things being the same, to hold a negro slave, unless he has forfeit his liberty, is a greater sin in the sight of G. than concubinage or fornication" — & he thinks that within "50 years it will be as shameful for a man to hold a negro slave, as to be guilty of common robbery or theft!"

IV. — And now who can doubt, that such a sin tolerated & sanctioned as it is by the people of this land, brings the Declaration &c into Contempt. — Why sin it originates laws & beg-
-ets & sanctions practices, that make us a byword among the nations — ~~the~~ ^{the} ~~good~~ ^{no} licence — no ball without a permit.

It is really humiliating & spectacle we present to the world — (1) proclaiming that all are free & equal & yet 1 in 6 a slave.

(2) a land of free & home of oppressors & yet the largest slaveholding in the world.

(3) boasting of the rights of man & yet holding 2,000,000 in a worse bondage.

(4) liberty of the press & of speech — & yet pro-
pines \$5 or 10,000 reward — ministers threaten to close the
press — & Reed of England.

(5) resolving to send the bible over the world in 20 years — Plummer &c

(6) Southern Sunday School effort — "where it is desired" — boasting of blessing G. for our revivals

& yet & create of a prejudice, that binds &c & brings the
men of other lands to stand in doubt of them — English
magazine.

V. And who can doubt, that in all this, there is occasion
to apprehend & judge of a right God, if &c —

(1) Ms. B. 9. 1 (10) 163
Speech on the Resc. touching t treat

- ment of Slaves at the South, delivered
at the annual meeting of the N. E. A. S. Soc. 1834.

The question of slavery often discussed as if
it were merely one of treatment. But it is not
so & in discussing &c - e. g. tea tax. impress^t of seamen.
Slavery, then, be t treat^t what it may, is a sin.

(1) Declaration of Sentiment.

(2) But why did not Paul class slavery thus, a-
mong t list of sins, adultery, fornication &c?

(a) polygamy, games, plays, gladiator shows, infanticide
killing of captives in war - slave-trade.

(b) He put his finger on the characteristic sins
of t age & threw into wh. y. converts were
most likely to fall. e. g. Messiah - Jews. - Epistle
to t Heb^s - "a minister among a company of
atheists - Temperance reform. = This
was the fact with t apostles. The slavery with wh.
they came in contact was innocence itself
comp^d w other sins - a substitution for death - t
mild in its form ^{Child's speech} & not t sin to wh. Christ were
specially exposed.

(c) The morality of t matter had been settled by the
6. Test. = Sabb. = Jer 34: 15-17. Job 27: 13-23.
Isaiah 58: 6 &c - G's judgments -

'But we are told that t treat^t of t slaves
is very kind &c

I Examine the proof.

1. More pauperism & crime among the free
Blacks than the whites. (see Liberator vol 3, 48)

(a) a non-sequiter = more dark skins :: &c.

(b) not a fact, deducting t higher classes among the
whites.

(c) if it be a fact, t white man's prejudice answerable
for it, & causing t color man to feel himself an
outcast, no character to stand upon, or t victim
of stern necessity. e.g. Mary.

2. The increase of the free Blacks is less than the
of t whites or slaves. [see Bloy]

(a) This arg^t regards man as a mere animal, meas-
-uring his happiness or misery by his rate of increase.

(b) It proves too much - for slaves increase faster
than their masters - [see facts increase]

(c) The arg^t however proves, prevailing licentious-
-ness - t business of raising slaves for market
& kidnapping,

3. The testimony of persons who h. actually
been at the South, & seen slavery.

(a) can only house servants.

4. The testimony of slaveholders. - Slaves very comfortable, don't want the freedom, don't take it.

(1) interested testimony

(2) nothing is said of the conditions on which it is offered or the bugbears with which it is very carefully associated - (See Test. of slaves at Philadelphia)

(3) Do they ever hazard the experiment of making it offer?

"But they would not take it!" (a) They do take

it - advertise for run aways - public meetings in Maryland & Virginia to take measures to prevent it - Woman at Phila. "I took it."

- Man sold from Carolina to Georgia, ran back, taken at Charleston, put in boat, escaped, "catch him" - doct.

"But they don't want it!"

(a) Laws & regulations touching the matter. e.g. man at N. Haven.

(b) Test. of slaves at Phila. respecting the state of feeling in S. Car. [Washington - Monroe] & Virg. [Rich. to the freedom long ago]

(c) Willingness to work it out, & the slaves of kind masters - e.g. Slaves at Phil. - Slave in family at Ward.

1. Good - 2. Acting - 3. Labor

"But they are very comfortable"!

- (1) Test. of slaves at Phil. - ~~~~~ no laws
to prevent any degree of cruelty ~~~~~
Modes of Whipping?
- (2) Picketing
- (3) Tying hands under legs as boys.
- (4) Over a barrel - "cut raw fr small of back to hips
so th could sit for several days."
- (5) Cobbling = broad paddle with holes.
- (6) Catting = men & women on a ladder. salt & water.
- (7) Fastened to ring bolts in t floor = cotton mill, wall be-
spattered with blood.
- (8) Putting t women astride the wooden horse.
- (9) Putting t men on wooden spikes, &c.
- (10) Whipping them in t stocks.
- (11) Tie up & whipped w walnut switches heated =
= a woman in Maryland
- (12) On sugar plant^s, if task for week not done, the
overseer whips driver, give him t whip, "go thro
t field"
- (13) Tie up fr t ground & put heavy pole bet. feet.
- for asserting his freedom.
- (14) arms extended +. & whipped at t four corners
of t street for offering to strike white, repeated for
four or five successive days.
- (15) Bro. Perry's mode.
- (16) Slave made to strip his wife or daughter &
whip.
- [Other facts touching licentiousness &c.]

(3)

And yet very comfortable! Wilberforce
in Parliamt.

But (b) Sundering of dearest earthly ties.

(c) Moral condition. - see Jones & Bible Shunt out.

"But what shall be done, if we let these all
loose = desperadoes &c."

(a) Test. slaves, "satisf", contented & happy askings?"

"But we are only making the condition
worse by our intermeddling."

Be it so = Pharo & see how soon public
indig. gather & sweep it away - men at the
the only need to be met - & embold by a strong
public sent. here.

or (2) see how soon G's judg^t hasten & undertake.

No sir we must go on - cry of 2,500,000

And sir it can be done - no nation

such facilities for reform & facts at our door

2. 1st example of elevated color people = Miss Paul's
scholars.

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District of Columbia.

to the plea, "I have no concern of mine."

= 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 8

But if you wish to check the flow of the water in the river you

his freedom = 9 months at birth = Miss T.

in which these hereditary possessions are indirect, in regard
to the Gov. & Col. & Territories & is direct.

2. abolish of facts breaking slaves & Slave trade
in these actions.

= Pusha = Thick, with a cushion upon it. A low

- quasi over it = Corporation of Washington & its powers.

I. Haven as it is in Law, then I thought I'd list

2. Shore & Land as by the 1st, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285,

1. The same in hand as it exists in several States.

= *Pass. on Louisiana* - *Exhib.*

2. Its locational aspect quite the same - one of

There is 1 Domestic Slave-house 1 coal in mine

1. Foreign & (1) but a fruit of Haven there are

Miner's Resolutions.

1. 1st District & Grand Slave-Market of the Nation.

[illegible]

S.

1. ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴

18. $C = \text{Kiefer's } C$, $\text{constant} = \text{Myristic}$

Mr's Green's cripple.

2. the be is about with last morning day

$$a_1 + a_2 = 6 \text{ centim.}$$

S. S. & Moring, a limited liability company, Inc.

1. Trichomanes = Baccharis.

I Abolition a vital element in accept^d religion.
= Heb. 13: 3 - duty - consent - habit
- Is 1: 10-20 - could imp. & unqualified.
= Spaulding of Pawtucket - "morey & not sacrifice."

II. Our qualification to judge in the case
= interest - jury - witness - story &c.
= early habits, education - Jefferson - Calhounism

III What slavery is - = Not restraints.
= Not restrictions on liberty - child - criminal
= Not disfranchisement - min^{or} - freeholders -
= Not cruelty or oppression - wife - suby^{ect} - Irish
= Not involuntary servitude - child smob.

But = Holding as property - chattel principle -
- personal ownership - This & disting.
characteristic of Am. Slavery - slave code
- condition, physical, intellectual &c.
This is such th he is perfectly & creature of
the master's will & has no legal protect^{ion}

in 1. Property.

2. Person - property in food, clothing, labor, pun-
ishment, transfer - Act of S. Can. 15 & 16 hours
- "moderate correction".

Oby^{ect} - Liability - Systematised & such law.

Oby^{ect} - Exceptions - interest -

3. Social rights

4. Character.

5. Life & self defence.

6. Privileges of mind - Law - facts -

IV Mor. Char. of Slavery

1. Not quest. of personal guilt.
2. Not one of treatment.
3. Not one of content.
4. Not one of custom or law.
5. Not one of persons.
6. Not one of motive.

But 7. one of fact touching the nat. of things.

= Slave-trader wht makes it piracy? (1) Not

act of fitting & sending ships to Africa - (2) Not bring
men fr. Africa to America - (3) Not cruelties
th attend it, middle passage - (4) Not separation
of families &c - (5) Not how of possession, kidnapping,
purchase, gift - (6) Not persons - (7) Not motives -
but - (8) fact of possession as slaves.

But nat. of act same in each case - 100,000
infants - ~~thief~~ - fruit man - man-stealer -

(4) See wh. slavery done & doing - (a) Respon-
-sible for abolition.

(b) Ever propounding doctrines at war with
liberty, both by precept & practice - "evil com-
-munications" - visitors to South - reflexive
influence, &c.

(c) So effectually wrought that these doct. sub-
-stantially echoed by gov. inf. in Chh & State
thru. the ~~land~~ Mr Duffie & Theo. Rev. & Reso.
of leg., ecc., gov., &c. - a pub. sentiment - then
write it out in law.

(d) Actually encroached on rights & subverted
liberties of free - Violations of Consti-
- Laws - mobs - P. Office - Veto - Petition -
Locomotion - trial by jury - unreas. searches
- divide? tis divided! - its great end as gov.
subverted.

(e) So continually subverting & great obj^s of
Const. - "justice" - "tranquility" - Florida &
Indian War - Texas - Cuba next.

Say not danger remote - Presb. Chh.
- real question is not sh we h slavery & the
Union but freedom & Union -

How come to rescue? - Petitions -
- votes - pledges of represent. -

Funds - wants - pressure - back on
t people - open t ear of opp. -



State of Parties.

Def. the principle admitted in theory & acted on in practice, th in some cases it is lawful to hold man as property.

Is slaveholding then a sin? So admitted by gen^l consent but &c.

Is it sin in all cases?

Prof. 1. falsehood in theory.
2. tyranny in practice.
3. violation of the div^l law.
4. the mother of abominations

Obj^t 1. Bible sanctions it

2. Entailed.

3. Slave not qualified

4. an inferior race.

Remedy.

Obj^s 1st We cant touch the matter constitutionally.

2. Am. Em. wd not be safe,

3. would ~~not~~ be the pecuniary ruin of master & slave both.

But why sh^d we at the North meddle
with the subject?

1. Bec. neglect is abetting sin.

2. Bec. we can never in any other
way touch its existence in the Dist. of Col. etc

Whittier h 10

1. Exclusive legislation - gives Congress same power as states over state slavery.

2. Cong. as leg. of D. is unlike a state leg. in th not chosen by the people of Dist. & cannot therefore not abolish against wishes of people of Dist. Rep 1. The char. of a representative govt. - not mere agent to the entire people's wishes, but a deliberative body, a court of errors, board of referees, whose business it is to establish justice & promote general welfare, by deciding on what is conducive to that end. Its office is the of Law making power.

2. Admit to plea - still bound to regard the slaves as a part of the constitution - ent 11 No right to reduce them to property, or 12 ~~no~~ person to create this kind or any kind of prop. is competent to do so, it, is a public injury (3) If slaves, as men, then slavery an oppression & injustice & Congress same power over this as

any other... e.g. a portion of estate and
franchised by another.

Obj. 2. Private property not taken for
public use with Compensation.

Reply (1) "Taken" means "transferred", its
existence as property still remaining in the
ownership of somebody else, and not
destroyed or annihilated, & had refer-
ence obviously to taking e.g. land &c
for internal improve^{ts}, light houses, fort^s &c
; impress^{ts} of horses &c in war.

(2) Emancipation does not take but
destroys the par. kind of prop^y.

Obj. 3. Govt. no right to destroy prop^y.

Reply 1. All import. acts of govt. do it more
or less = Embargo = Non-intercourse
= War w. England
= Withdrawal of double duties

soon after peace.
= Suppose protective system en-
tirely abolished three years ago, as the
South insisted.
= Charters for new roads, canals,
bridges &c. = Acts of incorporation.
= Abolition of lotteries & license sys-
tem.

Gen. Ass. Mass. in June 1841, at Westfield, a com^t was appointed "to consider wh^t action, if any, this Ass. sh^d take on t^e subject of Slavery". The Com^t reported - "Whereas, this Ass. having repeatedly expressed th^e views respect^y t^e moral char. of slavery, & t^e evils arising out of it believe th^t a friendly correspondence with some ecclesiastical body, in some one of t^e slave states, might possibly be a favorable influence upon emancipation therefore -

Resolved th^t a com. of 5 be app^d to open such corresp^d, & if possible, report to this Assocⁿ at t^e next meeting."

Messrs Josiah Clark, Durfee, Sessions, Orrin Fowler & Dr. Ide, Com^t.

1842 at Westboro. Com^t by Sessions chairman reported, in part, "that" they had transmitted some thirty letters to diff^t Presbyterian bodies at t^e South, & had received various replies, portions of wh^{ch} were read". - Whereupon - "Resolved th^t thanks of this body be presented to t^e Com^t of Correspondence with Eccles. bodies in t^e slave states on t^e subject of Slavery, for th^e attention to t^e sub^j of their appointment, & for the interesting & important information elicited by th^e correspondence, as presented in th^e report in part one of business assigned them."

Resolutions on Sabb., Peace, Temperance &c. were also adopted

N. Y. Gen. Assoc.	Aug. 1841	
had 7 Ass ^s	chh	members
Essex Association, 13	8	930
Black River Ass. 11	23	1154
St. Lawrence Con - 17	8 (3)	715
See below		

Wan. Association of Cong. Chhs.
of Rhode Island - in 1839 - had
13 chhs. (subject of Slavery came up!)

N. Y. Gen. Ass. in 1840. "Pres. Green
having been invited by t. A. S. Soc. of Hamilton
to deliver an address, t. Ass. hav^g
been invited to attend - "Voted That our
business continue until after the address
has been delivered" - In t. Narrative
of t. State of Relig. they say, "Moral
Reform & Abolition principles are
taking deep hold on t. affections of
Christ^s more extensively than formerly".
Est. fr. Off. Min^g

Gen. Assoc. 18	23	1357
Oneida Assoc 25	18	514
Susquehanna River 8	8	576
N. Y. Association 9	45	only 8
con. w. t. chhs, & 15 of them licentiate		

Ms. B. 9. 1 (10)

[13]

Bodies th. system as wrong

Slaveholding a sin

218

3. 11. 1841, in Bellingham, Jan 1. 1842.

4. 11. 1841, in Lowell, Mar 26. 1842.

5. 11. 1841, in Newbury, Nov. 12. 1842.